

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QURAN STRUCTURAL
COHERENCE

AN ANALYTIC STUDY OF SURA AL-
BAQARA

Dr. Saleem A Khanani 12/2011

PONDERING OVER THE HOLY QURAN

A QURANIC INVITATION

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا
(73) الفرقان

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اِخْتِلَافًا كَثِيرًا (82) النساء

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ
(43) العنكبوت

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (21) الحشر

القران

Revelation from Allah SWT to the Holy Prophet SAW through the Archangel Jibreel not just in the form of ideas but in the form of actual words.

Arranged according to Sura or chapters, divided into Aya, verses, arranged in sections or Ruku

Divided into Meccan and Madanian
Suras/Verses

Arrangement of Aya and Sura is from Allah SWT

METHODS OF LEARNING AND TEACHING THE MESSAGANE OF THE HOLY QURAN

- TAFSIR BIL RIWAYAH: IBN KATHIR, AT TABARI
- TAFSIR BIL RAAY: RAZI, ZAMAKHSHARI,
- READING VERSE BY VERSE, SURA BY SURA:
MAJORITY
- THEMATIC STUDY OF INDIVIDUAL SURAS:
 - MOHAMMAD AL GHAZALI: تفسير موضوعي
- THEMATIC STUDY OF THE ENTIRE HOLY
QURAN FAZLUR RAHMAN: MAJOR THEMES
OF QURAN

PROBLEM OF STRUCTURAL RELATIONSHIP: NAZM DOES THE HOLY QURAN POSSESS IT?

- DIFFERENCE IN HOW MUSLIMS AND NON-MUSLIMS, ARABS AND NON-ARABS APPROACH THE HOLY QURAN
- MUSLIM APPROACH: FAITH BASED
- NON-MUSLIM APPROACH: CONCERNED WITH THE OVERALL MEANING OF THE SURA, TEXTUALITY, COHERENCE BETWEEN DIFFERENT VERSES, SECTIONS AND INDIVIDUAL SURAS

PROBLEMS WITH INTERNAL ORGANIZATION OF SURAS

- **MORE PROBLEMATIC IN LONGER SURAS DUE TO THE PRESENCE OF SEVERAL, SOMETIMES APPARENTLY UNRELATED THEMES.**
- **ALSO SEEN IN SHORTER SURAS**
 - 14 But man is a witness against himself.
 - 15 Even though he might tender his excuses.
 - ***
 - 16 Move not your tongue to hasten with it.
 - 17 Verily, upon Us is its gathering and its recitation.
 - 18 Thus, when We recite it follow its recitation.
 - 19 And then, verily, it is upon Us to clarify it.
 - ***
 - 20 No indeed. But you love the world that hastens away,
 - 21 and you forsake the hereafter.
 - 22 Faces will on that day be radiant,
 - 23 gazing to their Lord.
 - 24 And faces will on that day be scowling,
 - 25 knowing that a backbreaking is about to befall them.

PROBLEM WITH THE INTERNAL ORGANIZATION OF SURAS

The following are only some of the questions that would occur to the non-Arabic speaking reader of this text:

- 1: What is the relation between the first and the second sections? The second section seems to be completely unconnected; it has no semantic or grammatical connection with the surrounding sections.
- 2: Is it possible, given the history of the text, that this section has been misplaced?
- 3: Who is the addressee of the second section? Is it the same as the addressee of the third section? The third section begins with what seems to be an answer to a question. What is that question and where is it?

PROBLEM WITH THE INTERNAL ORGANIZATION OF SURAS

- SUCH QUESTIONS CREATE DOUBT AND CONFUSION.
- WAS THE HOLY QURAN ALTERED?
- IS IT NOT THE BOOK OF ALLAH SWT AS THE MUSLIMS CLAIM?
- WAS “THE QURAN HURRIEDLY PUT TOGETHER AND DISSEMINATED AS ‘MUHAMMAD(SAW)’S SCRIPTURE’, PROBABLY AT THE END OF THE 7TH CENTURY DURING THE CALIPHATE OF ABD AL-MALIK?”-CRONE AND COOK IN THE BOOK *HAGARISM*

DOES THE HOLY QURAN HAVE THE INTERNAL STRUCTURE OF A LITERARY TEXT?

- YES!

In brief, by nazm (coherence or structural relationship) we mean that a Surah be a totality, and also be related with the surah that precedes it and the one that follows it at one remove...On the basis of this principle, the entire Quran will be seen to be a single discourse, all of its parts, from start to finish, being well-ordered and well knit.

*Farahi as translated by Mustansir Mir in
Coherence in the Quran*

DOES THE HOLY QURAN HAVE THE INTERNAL STRUCTURE OF A LITERARY TEXT?

MICHEL CUYPERS: Semitic rhetoric as the key to the
question of nazm of the Quranic text

(published in the Journal of Quranic Studies Issue 1
2011)

*The apparent disorder is not the result of a lack of
composition, but on the contrary the result of a very
sophisticated composition, according to a rhetoric
widespread in the antique world of the Middle East,
but later forgotten, even by the Arabs, most probably
under the influence of Hellenistic culture.*

Muslim efforts at finding structural relationship within the text

- Scholarly interest in understanding the structure of the Holy Quran goes back to the golden age of Islamic scholarship.
- Mafatih al-ghayb: Imam Fakhruddin al-Razi (d 606/1209): explores linear relationships between sections with change of subject matter, and the at the end of sura, searching for a relation between the last verse of the sura and the first of the following one.
- Did not develop a specific theory for others to follow

Muslim efforts at finding structural relationship within the text

- OTHERS SCHOLARS FOLLOWING IMAM AL RAZI
 ١. NISABURI
 ٢. ABU HAYYAN
 ٣. ASH SHIRBINI
 ٤. AL ALUSI

Earlier efforts at finding structural relationship within the text

- Individual and intuitive
- Based on personal understanding
- Influenced by political or religious affinity
- Not very helpful for the modern day reader especially in terms of methodology

Efforts at coherence in the Holy Quran in the 20th century

۱. INDO PAK

- HAMIUDDIN FARAHI (d. 1930)
- AMIN AHSAL ISLAHI (1906 – 1997)

تدبر القرآن

- DR. ISRAR AHMAD (d. 2010)
- ABUL ALA MAUDUDI (D. 1979)

V. EGYPT

- SYED QUTB (d. 1966)

في ضلال القرآن

- MUHAMMAD MAHMOD HIJAZI

Efforts at coherence in the Holy Quran in the 20th century

METHODOLOGY

- **LITERARY THEORY**

Text has to possess organic unity to possess

- textuality

- literary quality

- NAZM: well-ordered, well-proportioned, well-unified

- **CONCEPT OF A CENTRAL IDEA AS ITS UNIQUE MESSAGE**

- Amud or pillar according to Islahi

- Mehwar or axis according to Syed Qutb

- **EVERY THEME OR TOPIC WITHIN THE SURAH EVOLVES AROUND THIS IDEA TO ELABORATE IT.**

Muslim efforts at finding structural relationship within the text

- Other scholars of tafsir followed similar methodology

- القرآن يفسر بعضه بعضاً

- *parts of the holy Quran explain others.*

- *what is unclear in one verse is made clear by another*

- *what is brief in one Surah is elaborated elsewhere*

- Example:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37) البقرة
قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
الاعراف

Explaining the Sura according to a central idea

- The central idea can occur anywhere in the Sura
- The interpretator has to find this central idea
- Every single passage in the Sura is to be explained in relation to the *presumed* central idea.

NAZM OR COHERENCE IN THE HOLY QURAN AS A UNIT

Methodology of Farahi and Islahi

- COHERENCE OF INDIVIDUAL SURAS

assumes a logical link between all the surah as they follow one another in the present Quranic order

- COHERENCE OF PAIRED (COMPLEMENTARY) SURAS

one sura complements or supplements the preceding one, e.g., Al-Baqarah and Aal-e-Imran

- COHERENCE OF GROUPS OF SURAS: 7 groups

COHERENCE OF GROUPS OF SURAS

ISLAHI'S APPROACH

- Surahs of the Holy Quran can be categorized into 7 (9 according to Farahi) groups.
- Each group is a unity with one central theme and several interrelated peripheral themes.
- Each groups consists of a bloc of Meccan suras followed by Madinan sura.
- Each of the seven groups treats all the phases of the Islamic movement led by the Holy Prophet Muhammad SAW

SEVEN GROUPS ACCORDING TO ISLAHI

- G. 1 Surahs 1–5 (Surah 1 Meccan, Surahs 2–5 Madinan)
- G. 2 Surahs 6–9 (Surahs 6–7 Meccan, Surahs 8–9 Madinan)
- G. 3 Surahs 10–24 (Surahs 10–23 Meccan, Surah 24 Madinan)
- G. 4 Surahs 25–33 (Surahs 25–32 Meccan, Surah 33 Madinan)
- G. 5 Surahs 34–49 (Surahs 34–46 Meccan, Surahs 47–49 Madinan)
- G. 6 Surahs 50–66 (Surahs 50–56 Meccan, Surahs 57–66 Madinan)
- G. 7 Surahs 67–114 (Surahs 67–109 Meccan, Surahs 110–114 Madinan).²

DIFFERENCE OF OPINION

- Islahi classifies the following surah as Meccan
13, 22, 55, 76, 98, 99

These are considered Madinan according to the current Egyptian Mushaf

- Islahi classifies Surah 111 and 112 as Madinan but these are considered Meccan according to the Egyptian Mushaf.

CENTRAL THEMES OF EACH GROUP

- G. 1 The *Shari'ah* or Law;
- G. 2 Abrahamic Religion;
- G. 3 The Struggle between Truth and Falsehood and the Divine Law concerning it;
- G. 4 Proof of Messenger Status (*risālah*);
- G. 5 The Unity of God;
- G. 6 The Hereafter;
- G. 7 Warning to the Unbelievers.

RECENT APPROACHES TO REMOVING THE APPARENT DISCONNECTIVITY IN QURANIC SURAH

- Said Hawwa- Syrian commmentator (1935-89)

الاساس في التفسير

- He tried to show the structure of every sura by dividing it into four different levels of text, composing together a coherent whole.
- His approach is not supported by any solid literary theory.
- No well defined criterion for division of the text

RECENT APPROACHES TO REMOVING THE APPARENT DISCONNECTIVITY IN QURANIC SURAH

- Salwa M. S. El-Awa

-Textual relations in the Quran

Relevance, coherence and structure

Analytical study of Sura Al Ahzab and Al Qiyama

Establishing by linguistic analysis that

- *Quranic suras are composed of structurally independent or disconnected units*
7. *This characteristic does not really pose a threat to the perception of the Quran as a highly literary text, nor does it affect communication of its message*

Continued El-Awa's method of textual relations

- Structural relations: when the relation between two units (section/ruku/groups of verses) is expressed physically, in actual words or marks.
- Semantic relations: when the relation between two units can only be understood from the meaning.
- Disconnectivity: when none of the above relationships is apparent: obscure semantic relations that is open to interpretation.
- Semantic relationship without structural relationship.
- Structural relationship without semantic relationship.

El-Awa's method of structural relations

Table 4.1 General categories of textual relations

	Structural relation	Semantic relation	Textual relations
1 Semantically related and structurally connected	Yes	Yes	Clear except when the connective is ambiguous
2 Semantically unrelated and structurally disconnected	No	No	Problematic
3 Semantically related and structurally disconnected	Yes	No	Possibly ambiguous
4 Semantically unrelated and structurally connected	No	Yes	Problematic

El-Awa's method of textual relations

- Some examples:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Structural relation due to “wa”

Semantic relation due to meaning

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Semantic connection between the two verses

Inna introduces a new topic of discussion

El-Awa's method of textual relations

- Another example where the relationship is not straightforward.

• وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)

People do not ask forgiveness when they see someone take shahada

**HOW DO WE EXPLAIN IT THE TEXTUAL
?RELATIONSHIP BETWEEN THESE TWO VERSE**

El-Awa's methodology

Explained by a report from Abu Bakar RA

- a The fact that crowds of people had started to embrace Islam indicates completion
- of the prophet's mission;
- b It is near their death that religious people tend to ask intensely for God's
- forgiveness;
- Conclusion:
- c If the prophet's career has come to an end, and he is being asked to ask God
- for forgiveness, it must mean he is going to die soon.

El-Awa's methodology

- Understanding textual relations requires knowledge of
 - Context from outside the text or from the rest of the text
 - Three aspects of knowledge needed to understand the text in terms of the sentence meaning and the intended meaning.
 - General commonsense knowledge
 - Knowledge common to the speaker and the addressee or writer and the reader
 - Knowledge from other parts of the text.

An attempt at explaining some sections of sura Al Baqara using El-Awa's methodology

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ
(238) فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا
عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ (239)

The verses before that talk about issues related to divorce, and
the verse following these addresses the waiting period for a
widow. What is the connection?

No grammatical connection.

No obvious semantic connection.

Help from the context found elsewhere in the same Sura

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

An attempt at explaining some sections of sura Al Baqara using El-Awa's methodology

- Sura Al Baqarah series of verses starting from Ayat-ul-Kursi verses 255 to 281
- Several themes that seem apparently disconnected.
- Key to understanding from context within the Sura.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ (62)

Key points

- Quran as a whole should be seen as a highly accessible source of information needed to work out the intended meaning of a given verse.
- Preceding verses provide background information for understanding a verse in question
- Following verses act as a context for those after them.

RECENT APPROACHES TO REMOVING THE APPARENT DISCONNECTIVITY IN QURANIC SURAH

- Michel Cuypers: Semitic rhetoric as a key to the question of the nazm of the Quranic text
- Rhetorical analysis is method of the analysis of Biblical text. The term rhetoric is used in the restricted sense of the art of composition of speech, or the arrangement of the parts of speech.
- Involves theorisation of rules of rhetorical composition of speech as used in the ancient Semitic world
- The key component of Semitic rhetoric is symmetry.

Symmetry as a feature of Semitic rhetoric

- Parallelism

- Related units of text reappear in the same order

- Ring or concentric composition when the units of text are arranged concentrically around a center

- Mirror composition when the central element is missing.

- Michel Cuypers published various articles in French analysing 30 sura and wrote a book about analytical study of Sura Al Maida showing that the rhetorical analysis can be applied perfectly to the Quranic text.

An analytical study of Sura Al Baqarah according to Dr. Israr Ahmad

There is a broad consensus among Western scholars that the long Medinan suras exhibit neither coherent structure nor thematic unity; they are baskets of leftovers, ragbags of originally unrelated material. Recent attempts by some Muslim commentators, including the late Amin Ahsan Islahi,[^] to prove the contrary, are usually dismissed on the grounds that they are a reaction against Western criticisms of the Qur'an and against the verse-by-verse approach of the classical commentators." In addition, Welch alleges that the subjectivity of their work is evident from the fact that various writers ... identify different central themes for the same sura'. Elsewhere, I have broken with the consensus and argued that there is at least one long Medinan sura, Surat al-Baqara, which does have a coherent structure.[^] Although I consider that my analysis was substantially correct, I acknowledge that I failed to pay sufficient attention to the problem of identifying the main sections of the sura, with the result that my work may have appeared somewhat impressionistic.

Neal Robinson

An analytical study of Sura Al Baqarah according to Dr. Israr Ahmad

DR. ISRAR AHMAD

(April 26, 1932 – April 14, 2010)

- Born in India and migrated in Pakistan
- Medical doctor
- Student of Maulana Maudoodi and Amin Ahsan Islahi
- Gave up medical practice
- Devoted over 50 years actively engaged in "reviving the [Qur'an](#)-centered Islamic perennial philosophy and world-view" with "the ultimate objective of establishing a true Islamic State, or the System of Khilafah

Methodology

- Grouping of Surah according to Islahi
- Concept of complementary sura
_based upon the fact the Holy Prophet SAW used to recite certain surah in the two rakat in His prayers
-SURAS BEGINNING WITH HA MIM AND AL
MUSABBEHAAT

شيبتني هود وأخواتها-

Sura Hud and its sisters have turned my hair grey

Difference of opinion about the authenticity of this hadith.

Sura with similar themes

Which surah are described as sisters of the Sura Hud?

(الواقعة ، والمرسلات ، وعمّ ، والتكوير) رواه الترمذي والحاكم .

و – زاد - الطبراني : (والحاقة)

و – زاد - ابن مردويه (وهل أتاك حديث الغاشية)

و – زاد - ابن سعد (والقارعة ، وسأل سائل ، واقتربت الساعة

Complementary Suras according to Dr. Israr Ahmad

- AL BAQARA AND AAL-E-IMRAN: LAW AND INTERFAITH
- AN NISA AND AL-MAIDA: LAW
- AL ANA'AM AND AL AARAF: BELIEF
- AL ANFAL AND AT TAUBA: JIHAD
- FOUR GROUPS OF THREE SURAH EACH FROM SURAH YUNUS TO SURAH ANBIYA
- 2 GROUPS OF FOUR SURAH EACH FROM AL FURQAN TO AS SAJDA

Complementary nature of Sura Al Baqarah and Sura Aal-e-Imran

AL BAQARAH	AAL-E-IMRAN
START WITH ALM AND MENTION OF THE HOLY QURAN	START WITH ALM AND MENTION OF THE HOLY QURAN
DEALS WITH BANI ISRAEL	DEALS WITH NASARA
END WITH COMPREHENSIVE SUPPLICATIONS	END WITH COMPREHENSIVE SUPPLICATIONS
DISCUSSES ISSUES OF IMAN	DISCUSSES COMPONENTS OF ISLAM
JIHAD BIL MAAL/INFIAQ	QITAL FI SABIL ALLAH

STRUCTURE OF SURA AL BAQARA

- CONCEPT OF SYMMETRY

على بني إسرائيل خذوا النعل بالنعل ليأتين على أمتي ما أتى

- CAN BE DIVIDED INTO TWO SYMMETRICAL HALVES
- A: FIRST HALF CONSISTING OF 18 SECTIONS AND 152 VERSES
- B: SECOND HALF CONSISTING WITH 22 SECTIONS AND 134 VERSES
- FIRST HALF MOSTLY ADDRESSES BANI ISRAEL
- SECOND HALF MOSTLY ADDRESSES THE FOLLOWERS OF THE HOLY PROPHET SAW

STRUCTURE OF SURA AL BAQARA

FIRST HALF

- DIVIDED INTO THREE PARTS THAT ARE VERY WELL BALANCED
- FIRST 4 SECTIONS-----MIDDLE 10 SECTIONS-----LAST FOUR SECTIONS
- MIDDLE 10 SECTIONS TALK TO BANI ISRAEL
- START WITH

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون (40)

- END WITH يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأُتِي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (122)

STRUCTURAL ANALYSIS OF THE FIRST HALF

- THE FIRST FOUR SECTIONS:INTRODUCTORY. GOD, QURAN AND MAN
 - FIRST TWO SECTIONS: THREE TYPES OF PEOPLE: BELIEVERS, DISBELIEVERS, HYPOCRITES
 - NEXT TWO SECTIONS: SUMMARY OF THE MESSAGE OF QURAN. FIRST OF THESE (3RD SECTION) DEFINES IT ON A RELIGIOUS BASIS.
 - THE SECOND OF THESE (4TH SECTION) DEFINES IT PHILOSOPHICALLY AND HISTORICALLY WITH THE STORY OF CREATION OF ADAM AS

STRUCTURAL ANALYSIS OF THE FIRST HALF

- 10 ruku/sections directly addressed to Bani Israel:
5th to 14th
 - Commandment to fulfill their covenant with Allah SWT
 - Invitation to accept the message brought by the Holy Propeht SAW
 - Sections 6 to 14: A charge sheet is given to Bani Israel. They were favored and were given guidance to become Godfearing. They violated their privilege and became guilty of unbelief, immorality, corruption, mockery, tampering with God's words, claim of immunity from hellfire, blood shed, magic, worshipping of the Golden Calf.

STRUCTURAL ANALYSIS OF THE FIRST HALF

- The Abrahamic legacy : aya 122-152
- The privilege given to Bani Israel will be taken away.
- Prophet Ibrahim AS is the common link among the followers of the religion of Monotheism.
- The first Ummah was the progeny of Ibrahim AS's son Ishaq AS .
- The next Ummah will be from the progeny of Ibrahim AS's son Ismael AS.
- The symbol of this change of guard is the turning in the direction of Ka'aba from Bait-ul-Madis during prayers. (aya 142-152)

STRUCTURAL ANALYSIS OF THE 2ND HALF

- EXTENDS FROM AYA 153 TO THE END OF THE SURA
 - يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (153)
- THE NEW UMMAH IS GIVEN LEGISLATION: AYA 153-242. SINCE KA'ABA IS NOW THE CENTRE OF THIS UMMAH, THE RITES OF UMRAH AND HAJJ ARE MENTIONED IN AYA 153-162.
- THE ADDRESS IS TO THE MUSLIM UMMAH. THE IMMIGRANTS MUST NOT FORGET THE KA'ABA, THE HOUSE OF ALLAH SWT.
- NEAL ROBINSON THINKS THAT AYA 153-162 WERE REVEALED AFTER THE UMRAH PERFORMED BY THE HOLY PROPHET SAW BEFORE THE CONQUEST OF MECCA
- THE FIRST PART ADDRESSING BANI ISRAEL ACTS AS A REMINDER TO THE NEW UMMAH SHOWING THEM THE PITFALLS TO AVOID.

STRUCTURAL ANALYSIS OF THE 2ND HALF

- SIGNIFICANCE AND COHERENCE OF AYA 163-167

وَالْهَكْمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (163) إِنَّ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ
دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ (164) وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165) إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (166) وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَبَرَّأَ مِنْهُمْ
كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ
النَّارِ (167)

STRUCTURAL ANALYSIS OF THE 2ND HALF

- AYA 163-167
- THESE AYA HIGHLIGHT THE FOUNDING PRINCIPLE OF THE ISLAMIC LAW: EXCLUSIVE BELIEF IN ONE GOD
- REFERENCE TO THE “SIGNS” WHICH GIVE A RATIONAL BASIS FOR THIS BELIEF
- EXPLICIT CRITICISM OF POLYTHEISM
- IN AN ISLAMIC STATE THE CONSTITUTION REFLECTS THE DIVINE WILL

STRUCTURAL ANALYSIS OF THE 2ND HALF

- THE ISLAMIC LAW SHARIAH IN SURAH AL BAQARAH
- THREE KEY ELEMENTS:
 - BELIEF SYSTEM
 - LEGAL MATTERS: DIVISIBLE INTO RITUALS AND MUTUAL DEALINGS
 - STRUGGLE IN THE PATH OF ALLAH SWT

STRUCTURAL ANALYSIS OF THE 2ND HALF

- **KEY ELEMENTS OF ISLAMIC LAW**
- **BELIEF SYSTEM:** AYAT-UL-KURSI (AYA 255), SECTION 20, AYATUL BIR (SECTION 22), LAST TWO AYA 285, 286. **WITHOUT PROPER BELIEF, ACTIONS ARE NOT ACCEPTABLE/REWARDED.**
- **AHKAM-US-SHARIAT: .**
 - A: **RITUALS:** PRAYERS(V 153, 238,239) , FASTING (183-187), ZAKAT, HAJJ (158, 196-203)
 - B: **MUAMMILAT:**
 - DIETARY LAWS: 168-176, LAWS RELATED TO KILLING: 178-179, WILL: 180-182, CORRUPTION: 188, PROHIBITION OF ALCOHOL AND GAMBLING 219, FAMILY LAWS, ORPHANS, MARRIAGE, DIVORCE, WAITING PERIOD, BREAST FEEDING VERSES 220-242, PROHIBITION OF INTEREST 275-281, LOAN AND MORTGAGE 282-283

STRUCTURAL ANALYSIS OF THE 2ND HALF

- STRUGGLE IN THE PATH OF ALLAH SWT
- JIHAD BIL MAAL OR INFAQ FI SABIL ALLAH
SWT: AYA 195,215,219,245,254
- VERSES 261-274: DETAILED DISCUSSION
- QITAAL FI SABIL ALLAH SWT
- VERSES 154-157, 190-194, 214-218, 244-252
WITH A RETURN TO BANI ISRAEL IN THE
STORY OF DAWOOD AS

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ